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shadowy, sad, and pitiable one. The dead were below, and not above, the living in the degree of the vividness of their life, and could never be made objects of worship.

This generally negative conclusion, as already intimated, is the same as that reached by Frey, though in a different way. Such negative results raise the query whether it is reasonable to expect that all the facts can be unified in a simple theory. Funereal customs and ceremonies, it seems to us, must have risen at different times as a natural result of the sentiments engendered by the view of death. Such ceremonies and practices would naturally tend to become more and more complex and elaborate, and, in some cases at least, new meanings would be foisted into them. In this way a variety of discordant and sometimes barren forms would arise which it is scarcely reasonable to expect to harmonize and thus to clear up the darkness hanging over the pre-Yahwistic period of Israel's religion. Grüneisen's effort, it seems to us, points toward this negative and disappointing conclusion.

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RESEARCHES INTO THE ORIGIN OF THE PRIMITIVE CONSTELLATIONS OF THE GREEKS, PHŒNICIANS, AND BABYLONIANS. By ROBERT BROWN, JUN. F.S.A., etc. Vol. II. London: Williams & Norgate, 1900. Pp. xx + 261, with two Star-Charts. 10s. 6d.

THE first volume of this work was noticed in the issue of this JOURNAL for January, 1900. The present volume completes the work. The first volume was devoted to the Greek material and the Babylonian material after Alexander; the present one treats the earlier Babylonian material. Chap. ix, the first of this volume, is devoted to the constellations in the Babylonian creation-scheme. With the aid of three fragments of planispheres from the library of Assurbanipal it is shown that this scheme contemplated thirty-six constellations arranged in three concentric circles of different diameters. After a discussion of constellation subjects in Euphratean art, chap. xi discusses the tablet of thirty stars, V. R. 46, No. 1. Here Brown takes issue with Hommel (*Astron. der alt. Chal.*), and makes out a good case for the view that these thirty stars were a lunar cycle representing the stations of the moon for each day in the month. The next chapter discusses

three stellar groups of sevens, the *Tiksi-Tipki*, the *Lu-mâsi*, and the *Mâsi* stars. A chapter is then given to the celestial equator of Arâtos, on whose astronomical poem Mr. Brown published a book some years ago. He shows here that the Cilician poet was turning into Greek verse Babylonian material 1,800 years older than his time. A chapter is devoted to the Euphratean celestial sphere, in which, among other topics, the heavenly spheres of Anu, Bel, and Ea are described, and another sums up the technical results of the discussion by giving a list of all the Babylonian names of stars which the author has identified, together with their modern equivalents. Two chapters in conclusion are devoted to the psychological conceptions which found expression in the constellations and the manner of their formation. The work is illustrated with a number of cuts reproducing Babylonian figures.

The author's task was a difficult one, and he does not pretend to have reached in all cases absolutely sure results. His arguments are often convincing, and many of his identifications seem most probable. The volume nevertheless produces on one a feeling of disappointment. Mr. Brown is a disciple of Professor Sayce, and an admirer both of him and Professor Hommel. His method of work is their method, and, as some of us believe, it is not a method which it is safe to follow. Nevertheless, students of ancient astronomical systems cannot ignore Brown's work.

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SOME HERESIES DEALT WITH. By ALEXANDER H. JAPP., LL.D., F.R.S.E. London: Thomas Burleigh, 1899. Pp. vi + 293. 6s.

OFFERING AND SACRIFICE. An Essay in Comparative Customs and Religious Development. By A. F. SCOT, M.A. London: Thomas Burleigh, 1899. Pp. vii + 232. 2s. 6d.

THE "heresies" here "dealt with" are not those of theology, but of science, and largely of anthropological science. It is, however, a question which the reader is continually asking himself: Who is the heretic? Is it Dr. Japp, using his orthodox victim as a clotheshorse for the exhibition of some of his own favorite ideas? Or is just the reverse the case? To use his much-employed method of giving the final stroke to a heretic [?], we ask: "Will Dr. Alexander Japp tell us